

these, when he had baptized Jesus of Nazareth and seen him walking, he could declare and cry out the wonderful good news to men. "Behold the Lamb of God which taketh away the sins of the world." In this we recognize the final introduction of the Son of God, to reveal unto men the fatherhood of God and the brotherhood as it is heaven's design should be between men. Heretofore God was known as a power, existing both in heaven and on earth, but not as a loving Father. Men were never held or esteemed as brethren in bonds of love, but only as neighbors and helpers in time of need. This all should be better known and understood. And this the Son, who had been in the Father's bosom and knew him only perfect in love and affection could so reveal him. For this cause to make the Father known and to make men acquainted with their relationship, one with the other. The Father manifested himself in his loving actions in preparing the advent of this dispensation, this reign of love in the kingdom of God which now was declared near at hand and for the purpose of opening this and making the way possible, the Son left the courts of glory to do his Father's will in all things, in poverty, in trials, temptation, sufferings, and even a shameful death on the cross, all for the atonement of the sin of the world and whereas he did all this freely, willingly, in meekness, without forcible opposition, he is rightly designated the Lamb of God, which taketh away the sins of the world. All his teachings show the kindness of his heavenly and divine nature, which also should prevail in his reign and kingdom forever. Hence we behold him soon after his inauguration in his missionary office, enlightening the people as to how the ordinances in the covenant were changed from carnal to spiritual observance and that they should govern themselves accordingly. He told them that the law of the prophets was not destroyed by his coming, but fulfilled. And so he went on teaching and preaching peace on earth and good will toward men, to the glory of God the Father. When our attention is drawn to the precious advice, counsel and admonition given to the people who had congregated to hear his sayings on the mount and compare them with those that emanated of old from Mount Sinai, we at once perceive the contrast and are willing to take the new in preference to the old. Also see those teachings come from greater authority and are more observable than the first. Fear of the penalty for transgression caused the first to be obeyed. Love to the teacher of the last made the believer observe them. The motives are different and the effect more salutary and adaptable for the rule and government of the kingdom of the Prince of Peace or the kingdom of God, near at hand, hence we behold the King himself issue his proclamation how those who want to become willing subjects can enjoy the blessings which are now in the beginning promised as needful and obtainable. What the design of God was in withholding these blessings for so many years from men was never revealed; all the searching of wise and scientific men have failed to ascertain, yet we can confess that had all been so arranged in the creation of the universe, creature men had never seen and known the nature or attributes of God nor ever learned to love and revere him as a Father, nor would men ever have felt the need of a Saviour nor a friend or brother. It seems the best as it is, for so the wisdom of God has decreed, and all that the great I Am did determine was for the benefit of men. Men never feel happier than when they find themselves in the light the Gospel produces. It gives life, joy and hope on earth, and expectation of realization of happiness in heaven forevermore. All the means of this enjoyment the teacher sent from God has so definitely declared in the beginning of his ministry, or to say, in his sermon on the mount that we need not look for anything better elsewhere. The sayings are full and complete. Nine blessings are pronounced on those in possessing and doing the different graces, which were not strictly required in the observance of the worship according to the law. And among other things there taught the people were referred seven times to what they heard what was said by them of old times and was allowable for the time, but now in every instance

the very opposite or adverse actions in these cases was by his authority required of his followers and subjects of his reign and kingdom, of which there shall be no end.

Much more could be referred to as testimony, that the change or changes from the worship according to the order and usage in the old dispensation and first covenant with its carnal ordinances to the ordinances of the new dispensation was the reformation referred to by the highly inspired apostle. And that we can in all confidence and boldness assert that the same reformation, with all its teaching and ordinances, established at the time of its introduction and organization, is still in force and virtue, the same as it was founded on the Word of God on the Gospel of Jesus Christ alone. Men may reform themselves when gone astray and become corrupted, but cannot pass the mark and establish a reformation on another or better foundation than the one already begun, never to give place to another. But as our subject is on this topic, and as we are aware that there was a revolution at a not very remote period of time called the Reformation, we will say something briefly on it. We allude to the reformation in the beginning or first half of the sixteenth century, when as it seemed that the former order of worshiping God according to his word was totally corrupted by the introduction of man-made doctrines and rituals contrary to those given to men through the authority of high heaven, and when the illuminating light of God's word had become eclipsed by the traditional teaching of the self-constituted clergy of that and preceding ages. For when the forgiveness of sin was made purchaseable for sums according to the valuation of the seller, the rich or wealthy could get pardon, the poor in this world's goods could never obtain or trust for consolation to the charity of the priest, instead of in the all-atoning blood of the Saviour of the world. This item of Papal usurpation met with the greatest opposition and resistance in Germany, and particularly with one, called in history, Dr. Martin Luther, and at the same time another monk in Switzerland, by name, Ulric Twinglee, as also Tyndale Wickliff and others labored with great zeal in England to effect a reformation in the church of Rome of the various abuses then in practice. But they had nothing to give the people in place of the rituals and doctrine of purgatory, sale of indulgences, the mass, celibacy of the clergy, and prayers to the saints, as also oral confession to the priests. The fountain of light and truth was obstructed, the light it gave was hidden in darkness, the word of God was not known, and where it was, it was understood but of few, and these few did not trouble themselves to teach or preach it to the multitude. For by doing so they were aware of the danger of bringing the power of Rome against themselves and followers, still they went on contending against the continuance of those unscriptural and non-essential practices, and by doing so brought malignant persecution against themselves, without making any progress in the right direction. The Word of God was as yet a sealed book to all, but when in the lapse of time, after much labor was lost the scriptures were translated in the vernacular languages of the people, and were distributed and read by all who were looking for something better than the words of the reformers, a reformation in a considerable degree took its rise wherever the translated scriptures found their way and were willingly received. A full reformation however, as aimed at, was not accomplished, for we see still the most of the traditional usages of that time practiced in the Catholic church in this our day. And the Protestants, with their numerous branches, and great divisions are also far away from the pure and holy word as it was delivered to men in the beginning and only reformation the world and the church should ever know.

We come now presently to a close. We have been as brief as my old uncultivated style and manner permitted, and now hope you have all been agreeably entertained, and not entertained only, but also in a good measure instructed or reminded, on the events of the early rise and progress, of the faith and practice of the primitive church, or as it was directed by Him who is the author and finish-

er of our faith, to be preserved and handed down to us also for our guidance and direction in our every religious exercise. Take the Word then alone, as it is; look not for more nor less than it contains, for if we look elsewhere we are apt to find the traditional doctrines and carnal ordinances, also the sayings of those of olden times, that were once forever canceled and abrogated, of no use, and non-essential. Whereas the hearer and doer of the Word, is now blessed as those who heard them come from the tongue and lips which uttered nothing but such sayings that only produce faith, hope and happiness.

Let us all then be faithful, and still searching for the pearl of great price, dispose of all we claim as our own, and try to possess it only. Give up all that is of men or our own make, in exchange for the precious word and doctrine of the new covenant in this era of reformation. Dear hearer or reader, brother or sister, let us still aim to come nearer to the word, to Christ, to God, for John says: "In the beginning was the word and the word was with God and the word was God." The apostle Paul also reminded the believers that the word did not come out of them, but unto them only. Even so it is with us now; the nearer we come to the observance of the word the closer we become allied with the Father and the Son, and become united with them as one, as they are in heavenly glory. Be invited then, not only brethren and sisters, but also your children, to come into the celestial conceived, and for our sake, terrestrial-born, and still open and existing period of reformation. Come now, there is room for many more, for all. Look not to the right or left, or who will come with you or who will not. Follow the steps of your father, your mother, as they followed Christ according to his word, his precepts, and direction, and your happiness on earth and prospects of glory in heaven will be secured. And you, dear friends and neighbors, feel not slighted; the invitation is to you also. Old and young to give up all changeable and transitory doctrines of men and obtain a right, a privilege, in the kingdom of heaven, that no man can give nor take away. Make ready, therefore and come. The spirit and the bride say come. Let him that heareth say come. Let him that is athirst come, and whosoever will let him take of the water of life freely. Come, therefore, and do not longer tarry.

Lawrence, Kans., 1888.

Free will is not the liberty to do whatever one likes, but the power of doing whatever one sees ought to be done, even in the very face of otherwise overwhelming impulse. There lies freedom indeed.—George Macdonald.

A great mind observes great laws, broad inward principles, guides its conduct by fixed and determinate methods; while a weak mind sets order at defiance and imagines itself to be free when it is simply lawless.—REV. PETER S. MENZIES.

Sin, repentance and pardon are like to the three vernal months of the year—March, April and May. Sin comes in like March—blustering, stormy and full of bold violence. Repentance succeeds like April—showering, weeping and full of tears. Pardon follows like May—springing, singing full of joys and flowers. Our eyes must be full of April, with the sorrow of repentance; and then our hearts shall be full of May, with the true joy of forgiveness.—THOMAS ADAMS.

The *Presbyterian Observer* gives the following picture, which is well drawn and presents a condition of things for which, it is said, "no remedy has as yet been found:"

"Every congregation has more or fewer people who are very busy but not useful. They are phenomenally active, especially as critics and objectors and obstructionists. They swarm about every new plan, and too often stifle it. They are prodigal of advice and promises of aid. The new pastor thinks he has found in them treasures of helpfulness. But after six months or so, when he begins to look about for results, there are none to be found at their doors. And meanwhile a few humble, quiet, unobtrusive men and women have been bearing the burden and heat of the day."